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MISSIONARY INTELLIGENCE.

Some Account of the Rev. Mr. Tripp's Mission, with
Extracts from his Letters.

IN October, 1802, Mr. Tripp commenced his missionary labours. He spent one week in the new settlements upon and near Androscoggin river. He spent the Lord's-Day at Bethel, where he preached twice to a pretty full assembly, made up of Baptists, Congregationalists, and Methodists. Upon which occasion he remarks, "I affected not to be a Calvinist or Arminian, but a Christian minister. I endeavoured not to confound my hearers with bold assertions, but as much as in me lay, to inform their understandings; and I have reason to hope it was not altogether in vain." In passing through a solitary wood of seven or eight miles, he thus remarks, "This lonely journey, with the lofty ridges and towering heights which guarded each side of my way, together with the causeway nature had cast up, as if on purpose for a road, hushed every light exercise of mind, and excited in my soul a very pleasing solemnity." In this short tour he preached seven times. His principal visit was at Bethel. His last sermon was from John vi. 44.; "which, (said he,) led me to illustrate the doctrine of man's moral inability, which I esteem of great importance; as I think some dogmatize upon the word *cannot*, in such a manner as would almost incline us to think, there is no great moral difference between a man and a mill."

On the 5th of May, 1803, Mr. Tripp set out on a tour to the Upper Coos, spent the first Lord's-Day at Bethel, and on Monday went to a place called Sandy River, and preached.

Upon which he remarks, "The inhabitants generally attended. I found a satisfaction in preaching, and conversing. Here is a number of Christians, and the people in general are attentive—their situation particularly calls for assistance.

"Tuesday, May 10, after visiting several families, returned to Bethel. Reflected with some satisfaction on my visit to Sandy River. Feel sinful, unworthy, and unfit, in a great degree, for a missionary; yet, feeling an unspeakable hope in God, so long as he indulges me to cry to him, I cannot be wholly discouraged. In the afternoon had some freedom in discoursing and praying with several youths; two of whom seemed to be under serious impressions of soul. I long to be faithful, and to have a blessing on my labours, and to enjoy more of the divine presence.

"On Wednesday, the 11th, called to see a young woman who a few days before had narrowly escaped drowning. How mysterious are the interpositions of Providence! Four other persons who were in the boat with her, were all drowned. She said she sunk to the bottom in the Androscoggin, in a great depth of water. She thought she must die! (solemn thought) but desired to rise to the top of the water, that she might get her head out and pray. She soon struck upon a rock, raised her head above water, and as soon as she got her breath attempted to pray. But the current soon carried her off, and she sunk again to the bottom, and was there entangled by her clothes; but by exerting herself tore her clothes and got clear. She was then carried by the current about 30 rods, when she drifted so nigh the shore, that a man, by plunging in, saved her. This affecting providence left a solemn impression on her mind." To God we owe all our escapes from death.

Mr. Tripp visited and preached in the towns of Jefferson, Lancaster, Granby, (in Vermont) Northumberland, on, and near Connecticut river. In some of these places he preached a number of times, and held conferences. Was received with *all readiness* of mind by people of all denominations. He mentions with much pleasure the candid and Christian attention of the Rev. Mr. Willard, of Lancaster. On parting with the people he thus remarks: "May 24, took an affectionate leave of the brethren at Lancaster and Jefferson, and was astonished to see their tenderness, in parting with so unworthy a stranger."

Directing his course homeward, Mr. Tripp preached in Shelburne, Peabody's Patent, at Sandy River, and Bethel. At the latter several times. Here on the Lord's-day he preached three times, and broke bread to the church; it being the first time they ever enjoyed this privilege. He complains of not enjoying the greatest freedom in preaching in the day, but was comfort-

able in administering the ordinance. To which he adds, "I think I had the presence of God in the evening sermon. Some things give me reason to hope, that the day was more agreeable to the people than to me."

Having one week more to spend in the service of the Society, he thought best to return home, and take a short tour the last week in June. He closes the above account in the following manner: "I have been 25 days on my journey, and preached 22 times, (besides other religious services.) Have been very freely received, and think I can, in some good measure, adopt the words of Paul, Acts xx. 20. *I kept back nothing that was profitable unto them, and have taught them publickly, and from house to house.* I am greatly encouraged to hope that my labours have not been in vain. I wish to encourage Missionary Societies, as the necessities of the people call for our compassion."

Agreeably to previous appointment, Mr. Tripp set out on the 24th of June, with a view to spend the next Lord's-day at Rumford, which he accordingly did. He preached also in Paris, East Andover, Bethel, and Littles' Grant. Was kindly received in every place. Some of them had been favoured with refreshing seasons, though nothing very special appeared at this time.

In the beginning of October, 1803, Mr. Tripp set out on a tour to the eastward, and spent six weeks in the service of the Society. The following extracts will show in what manner he spent his time, and with what prospect of success he laboured.

"Although, (said he,) I had not received your letter at the last time of our association, yet I thought proper to proceed on my journey eastward as far as Mount Desert. I did not inquire for the places where I should find the most brethren, and be the most delighted with pleasing company, but my inquiry was, where are they the most needy? Is there a prospect of my being admitted to a hearing among them? Accordingly I spent Saturday and Lord's-day, October 1st and 2d, in a newly settled township, where the inhabitants were said to be very profane, and scarcely a professed Christian among them. I was much tried about tarrying with them; but Providence seemed to invite my stay, and I durst not refuse. The Lord was pleased to assist me in speaking, and their attention was remarkably drawn up. They earnestly desired that these things might be spoken to them again.

"From this I proceeded to Union River. Here I found the persons I had heretofore baptized, in a low state of religion, yet in general maintaining a sober life. I felt my heart sink when I first came among them, to see how much they suffered for the want of instruction. I preached considerably amongst them, and have reason to think it was not in vain.

“ I next visited Mount Desert. Here the cause of Zion seems to languish ; yet there is a number of faithful brethren, who, I trust, will be able to stand as a bulwark against opposition.” Mr. Tripp visited and preached in different parts of this island, evidently to good effect. Being in poor health, he returned, after spending three Lord’s-days. In the course of his tour he preached fourteen times, besides other religious exercises. He found the missionary field wide, and whitening to the harvest.

In the month of January past, Mr. Tripp again visited a number of towns on Connecticut river. He commenced his labours in Bethlehem. “ Here, (says he,) I preached and conversed considerably. There is a Baptist church here, but the state of religion appears to be at a low ebb. I believe it to be the duty of missionaries to visit them.” Mr. Tripp also preached several times in Littleton ; where he was freely received, and heard with an increasing attention. He also preached in Waterford, on the Vermont side of the river. “ Here, (he says,) I found a few brethren, who appeared to be sincere, though young in religion ; and in their worldly circumstances not affluent. They need assistance both in doctrine and practice ; and appear willing to be instructed. According to their request I must urge the Missionary Society to pay some attention to them. They have very little preaching.” Mr. Tripp revisited Lancaster, Jefferson, &c. on his return. During the three weeks he was on this tour, he preached nineteen times, besides much conversation, and other religious exercises. We sincerely sympathize with him in the afflicting dispensation of Providence, which has deprived the Society of his services at the present.*

We shall conclude this article with a short extract from one of his letters to the Society. After mentioning the discouraging situation of many of our brethren who are scattered in the wilderness, he adds, “ In short, such are the calls, and such the necessity for labour, on the northern, eastern, and western directions, that a feeling, sensible heart cannot but cry to the Lord of the harvest for more faithful labourers. I feel my soul sometimes almost divided between my own people and the cries of the destitute abroad. My mind is much toward them, and were it not for the necessities of my family, I should not wait for a missionary appointment from my brethren.”

REVIEW. Although no very special visible success has attended Mr. Tripp’s labours, we are fully satisfied they have been seasonable and useful ; particularly in comforting and confirming believers. It is highly important that such as have

* Sickness and death in his family.

believed through grace, should be nourished up in the words of sound doctrine. Unskilful instructions cause to err from the way of truth. We have reason also to hope, that some who were before careless, have received impressions under his preaching, which, under the influence of the Spirit, will terminate in their everlasting salvation.

Extract of a Letter from the Rev. Andrew Harpending, of Shaftsbury, (Vermont) to a Minister in Boston; dated Nov. 15, 1802.

THE Rev. Andrew Harpending, of Shaftsbury in Vermont, though not particularly appointed by this Society, yet having made an extensive tour through the new settlements in the northwesterly part of Vermont, the Committee thought it duty to make him some compensation. We subjoin an extract from his journal. "After attending the Vermont association, I visited and preached in the town of Cornwall, in Addison county, on Lake Champlaine, about 90 miles from my home. Here I baptized two persons; one a woman who had been a professor thirty years. They both joined the church to which brother David Rathbun ministers. On Saturday preached in Middleburg; and on Lord's-day twice in New-Haven. Returned on Monday and preached in Middleburg again. On the Wednesday following I preached in Addison. Next day was called to preach a funeral sermon in Weybridge. I was invited to preach again in this place the next Lord's-day, which I did, after preaching in the morning in Whiting, and then riding 12 miles. The assemblies were large in both places. From thence I passed to Vergennes, Ferrisburg, Charlotte, and several other towns, where I preached in the same week. On very short notice large numbers usually attended. The following Lord's-day I preached in Georgia, a town bordering on the lake, to a congregation composed of two churches, viz. Baptists and Congregationalists. They have built a meeting-house together, and though not quite finished they compute the cost at eight thousand dollars. Here I baptized one, and administered the Lord's supper to the Baptists. Both churches are in union, though not in communion together. I think both societies would unite in settling a Baptist minister. The following week I travelled through several towns east of the lake, and preached sundry times. From the appearance I could not but hope that in due time there will be churches erected, and supplied with a regular ministry; as lands are appropriated in each of these townships for the first settled minister. The extent of

my journey, when at the greatest distance from home, was about 200 miles. I returned a part of the way on the same road back, having left appointments as I went out for nearly 100 miles."

Mr. Harpending closes his account addressed to the Chairman of the Society in the following manner: "I am much obliged to you, and your kind friends in Boston, for what they have done for me. I pray God you may have your reward."



Extracts of two Letters from the Rev. George Atwell, to a Minister in Boston; dated Saybrook, Sept. 19, 1803, and March 30, 1804.

Reverend Sir,

"KNOWING that you are pleased with hearing of revivals of religion, I communicate to you a brief account of the late revival in this place.

"It began in November last, the second Lord's-day, at a conference meeting at my house in the evening; when two persons were found to be under conviction, and both of them gained a hope in the course of the week; and in a few weeks the work spread in almost every direction, so that scarcely a house was passed by. Almost all were either under conviction of sin, or engaged in religion. People of every age, down to little children, were wrought upon; few of any description escaped. Two things I think worth remarking. About three miles from where I live, is a place called the Cove. This place was remarkable for profligacy and inattention to every thing religious; but is now, to a house, reformed; and many give great proofs of a real change of heart. The first time I went there, in a few minutes after I went into an house, I found eleven persons together, and all in as great distress of mind, almost, as any I ever saw. The other instance was a man who had professed the Universal sentiment. On being asked why he did not go to meeting, said that no preaching would do him any good. A religious man proposed to him to come to our meeting; and engaged to pay him seventy-five cents for every day, if he received no advantage. He swore he would go. It pleased God, the first day he came, by the instrumentality of preaching, to let him see his opposition, and so to wound his heart that nothing but the blood of Jesus would heal it. He went home in great distress, and his conversation was made a mean of awakening his wife. In the course of the week he experienced a hopeful change, and has continued hitherto to give great evidence of grace.

“It was not uncommon for a number of young persons in a conference, to beg of Christians to pray for them, who but a few weeks before would scarcely be seen in a meeting, except on Lord’s-days.

“From the first commencement of the work to this time I have baptized 82 persons. Some of almost every age, from nine years to upwards of four score. One of 84 and one of 83, both of whom had been members of a Presbyterian church more than 40 years. There has been also about 46 added to one of the Presbyterian churches in this place.

“There has been and still is something of a revival in Middletown, in the Baptist society where Mr. Dodge preaches. As to the number baptized I cannot exactly tell, but believe it to be about 20. There is also some revival in Guilford. I have baptized six there this winter, and a considerable number more probably will embrace the ordinance when I go there again.

“A young woman who had formerly made one of the gay circle, remarking upon the water when she was baptized, said, “It was the pleasanter bed I ever lay in.”



Extract of a Letter from Dr. N. in the State of Rhode Island, to a Minister in Boston; dated June 8, 1803.

“Reverend and dear Sir,

“**C**ONSIDERABLE time has elapsed since I have seen you, or had an opportunity of being edified by your public improvements. But still, I often think upon you as my spiritual father, by whom the Lord hath brought me to a lively hope in the gospel.

“I find many in this town in the same awful state which I was in before our association in M———. Dear Sir, how I want you to come and preach Jesus to us. I have been called to pass many trying scenes since I saw you, (except at Wrentham last fall.) Sickness, remarkable for length and severity, has been allotted to me; but have felt at times what is a paradox to nature, viz. have been perfectly easy in extreme pain! I have also been called to part with the wife of my youth by death! But not without a measure of that peace which enabled her to receive the grim messenger as with an “angel’s face and a deliverer’s hand.” O what an excellent thing is religion to soften our dying pillows, and blunt the arrow of death, which brings us to eternal rest!

“I have been told that you contemplate a journey this season to Newport. Do send us word when you will come and preach to us. That the Lord may bless your labours, is the prayer of
Your ever dutiful friend and servant, T. N.”

Extract of a Letter from a Gentleman in Lumberton,
(N. C.) to a Minister in Boston; dated Sept. 9, 1803.

“THIS is a part of the country well calculated for business, but the people are yet quite unpolished; however, they begin to improve. There are vast numbers converted of late. They have camp meetings which last sometimes a week. The free people go upwards of a hundred miles in their waggons. I have not a doubt but there have been upwards of six thousands at a meeting. It is, indeed, wonderful to behold the most hardened wretches, who have gone to make derision, and have been struck to the ground by the power of God.

“I am, Sir, &c.”

Extract of a Letter from a Gentleman in Whitestown,
to a Minister in Providence; dated Aug. 10, 1803.

“*Reverend and dear Sir,*

“WITH pleasure I embrace the present opportunity by Mr. Brown to inform you of my health, &c. We have been visited the past spring with a great drought. God be praised, he hath not forgotten us, but hath in great mercy changed the scene. It hath of late been a very agreeable season; the Lord’s name be praised therefor.

“*As cold water to a thirsty soul, so is good news from a far country.* Satan’s kingdom is shaking in this part of the world. An instance has lately occurred. I have it from undoubted authority, that in the town of Hambleton, about 40 miles from this, there lived a number of professed deists. The principal characters in that town were said to be of this class of people. The wife of a certain physician in that place was very severely attacked with a mental disease, which terminated in death. Amidst her bodily pains she was seized with an awful apprehension of judgment, and saw herself unprepared. The neighbours came in to see her, and in the midst of the company her soul was hopefully converted. A hymn was proposed and sung on the occasion, and she outsang the whole assembly! This struck the doctor, her husband, and a lawyer present, (both professed deists) in a very powerful manner. The lawyer’s name I misremember, but he is hopefully converted, and has made a public recantation of his former principles. He has owned the name of Jesus, which he before despised, who is now precious to his soul, and altogether lovely. He has been baptized, and joined the Baptist church in that town, under the care of Elder Horfmer.

“The Baptist interest in this part of the country is gaining ground. A Baptist Association was formed in this quarter about nine years ago by a few churches only; it now consists of nearly fifty churches. We meet annually on the first Wednesday in September. We have five elders in our Association who came off from the Presbyterian sentiments* and joined us, viz. Elders Parsons, Bacon, Horsmer, Roots, and Douglass.”

Extract of a Letter from the Rev. Dr. Furman of Charleston, (s. c.) to a Minister in Boston; dated March 12, 1804.

“Dear Sir,

“YOUR very acceptable letter came safe to hand, some time ago, with your sermons, &c. for all which please to accept my thanks. I rejoice with you in the great and good work of God going on in your churches; and desire to unite on this occasion in giving praise to the church’s great and glorious Head. The account you have transmitted of this work confers great obligation.

“The minutes of your Association did not arrive in time for our meeting, but finally came safe. I now send you ours, accompanied with the letter of correspondence. You will see that our churches have also enjoyed a blessing in the last year.

“As messenger to the Savannah Association, I attended their meeting in January, and assisted in the ordination of Judge Clay. To an excellent character, and highly respectable abilities, both natural and acquired, he unites fervent piety, and glowing zeal for God and the good of souls. There is strong reason to believe God has designed him for eminent usefulness.

“The accounts forwarded to the Savannah Association were highly favourable respecting the state of religion. One of its ministers, I think, had baptized more than 100. In the city of Savannah a good work appears to be going on. Six persons were baptized while I was there; though four of them were from Beaufort, where they now stand as members. On my return I assisted at the place last mentioned, to baptize 18 persons, and to constitute a church. Some of the most respectable inhabitants of that town were among the persons baptized. And I now add, that since the meeting of our Association, I have baptized nine persons in Charleston, six of them the first Sabbath in this month. Our congregation has of late been fuller than usual, and seriously attentive; so that I hope there is some gracious movings on the minds of our people.”

* They had all been ministers in Presbyterian and Congregational communion.

Extract from the Minutes of the Charleston Baptist Association, convened at Ebenezer, Jeffers's Creek, November 5, 1803.

THE fifth article contains an account of their correspondence with sister Associations, from which we select the following. "The letter from the Bethel Association mentions, that the additions to their churches this year amount to more than fourteen hundred!"

"Rev. John Rooker being called on to report on the prospects attending his mission, informed the Association, that the nation of Catawba Indians had given him a very favourable reception; were much pleased with the attention the Association had shewn by appointing a missionary to them; had attended very seriously to his preaching; and from the first, expressed an earnest desire that a school might be established among them, for the instruction of their youth; also, that there appeared to be a beginning of a work of grace among the white people, who attended on his preaching when ministering to the Indians; and that he was in hopes the Indians would share in the blessing. Whereupon agreed, unanimously, that Mr. Rooker's mission to the Catawba Indians be continued; and that he be authorized, under the direction of the special committee for the education fund, to employ a teacher and to open and superintend a school in the nation, for the instruction of the Indian youth in the common branches of learning, and in the principles of Christianity; the expenses of which will be defrayed by the churches of this Association: And the churches are requested to make provision accordingly.—Also agreed, that the Committee be requested to carry into effect, if practicable, the resolve of the last year, respecting a missionary to preach to destitute churches and people in this State."



[The following Letter from a young Lady, addressed to the Trustees of the Massachusetts Baptist Missionary Society, dated at Medfield, September, 1803, and covering a ten dollar Bill, was communicated by Brother Reed.]

"Dear Brethren,

"I DESIRE to return many thanks to Almighty God, that he has favoured me with life and health, and the privilege of living on earth in this latter day. That he has been pleased to convince me of my wretched sinful state by nature, and convert my soul; and enabled me, as I trust, to believe on the Lord Jesus Christ. Having now a desire to live to his glory,

and to do all the good I can on earth; I therefore take a pleasure in laying aside some of my small earnings to send to you, for the noble purpose of assisting in defraying the charges of sending some of our brethren as missionaries to preach the gospel to poor sinners, who are perishing for lack of knowledge. I rejoice that my hands as well as my heart may do something to help build up my Redeemer's kingdom."——[Generous youth! may your liberality provoke many to emulate your example!]

Extract of a Letter from Wheeling, (Ohio county, Virginia) to a Minister in Boston, dated June 14, 1803.

"Dear Sir,

"YOU cannot easily conceive what pleasure I felt on receiving your letter. I had almost concluded that I must abandon the idea of opening a correspondence with any of my brethren in your part of the United States. I received yours in 16 days from the date, and rejoice to hear that God has not forsaken the friends of truth and gospel order in the east. He has surely visited these ends of the earth. Our churches have multiplied with astonishing rapidity some distance down the Ohio, viz. at the Miamis, and more particularly at Kentucky, where our growing numbers strike opposers with surprize. God has not forgotten this part of Virginia. The first Lord's-day in this month was our communion day. Ten were added by letter, and three by baptism. I bless God for the day of small things, but have too much reason to cry with the prophet, "Lord, who hath believed our report?" The workers of iniquity are bold and resolute.

"Rantizers are much alarmed. Diana hangs her head, and many gentlemen in *black* fear their craft is in danger. Infant sprinkling is a flesh-pleasing practice. Many make a saviour of it. A late writer in New-Jersey asserts, that unsprinkled infants are out of the covenant of grace; that there is no promise to them; that he must suspend his belief of their salvation; and declares he has not any ground to believe they are saved. This, Sir, is the bold, presumptuous language of no less a man than Mr. Finley. Pause, and wonder. Can baptism save them? How barbarous then must that wretch be, who would refuse to baptize a child, and endanger its eternal salvation, because unfortunately born of wicked parents! A lady of no inferior information assured me the other day, if she had a child sprinkled, and was satisfied that one in the congregation gave

it up to God in faith, she should have no doubt of its salvation. She was unable to inform me by what kind of exercise this believing by proxy, was to be distinguished from the other kind of faith, with which every experienced Christian is acquainted.

“Last Lord’s-day I was absent from this town. My companion crossed over the river to attend at the church service. The gentleman who preached, sprinkled several children, and marked them with the sign of the cross. This to me looks like the mark of the beast in the forehead. Oh when shall this daughter of darkness retire to her native shades! When shall this bewitching harlot cease to corrupt the nations with her forceries!

“Let us be faithful, my brethren, in the cause of our ascended Master. I have often thought that some of our ministers were so fearful of offending, that this question would confuse them, Hast thou faithfully declared and never shunned to defend the counsel of God? Let us play the man for the city of our God; for behold, they make our Father’s house a den of thieves. Awake, O watchmen! and cry aloud on Zion’s walls. The path to glory is a straight and narrow way; the redeemed shall walk there. O, my brother, be a wrestling Jacob at a throne of grace! When you draw nigh to God, remember unworthy me. If I should never behold your face in this house of our pilgrimage below, let our united cries go up continually before God, and may we at last meet in the great temple above, be made pillars in that glorious building, and go no more out forever.”



Letter from the Rev. Caleb Blood, to his friend in
Boston; dated Shaftsbury, Jan. 10, 1804.

Reverend and dear Sir,

CONCLUDING from information, that you wish for intelligence as to our progress in the missionary business, I improve a few minutes, amidst the multiplicity of avocations, to state to you the following particulars.

On the 24th of August, 1802, pursuant to appointment by the Shaftsbury Association, I set off for a three months’ tour in the western country. I travelled first in the northerly and westerly parts of the State of New-York; particularly through the Onondaga and Genessee countries. Here I found a large extent of country, with but very little stated preaching. The people were very numerous, and anxious to hear. At some places, as I went on my journey, there were evident tokens of divine power and grace among the people, who in general gath-

ered to attend preaching ; but as is too often the case in new countries, they are awfully imposed on in some places by false preachers, whose characters and doctrine are both corrupt. This has often been distressing to me, when I have visited the infant plantations of our country, and has been one stimulus to my having so often visited the new settlements in former years.

But to return. When I came to Genessee river, I crossed, and went through the wilderness, where there are but few inhabitants, except the natives, for nearly one hundred miles. I however found two small settlements of white people, with whom I attempted to preach. This tract of country is distinguished by the name of the Hallan Panches. When I had gotten through this wilderness, I struck Lake Erie, went down to its outlet, and crossed over into the westerly part of Upper Canada. Here I found large settlements of white people, who understood our language ; but when I first entered the province, I travelled twenty-five miles before I found a house, where the people would willingly open their doors for preaching, and scarce any willing to converse on religious subjects. This rout was down the Niagara river towards Lake Ontario.

When I came to Queen's Town, I was introduced to a Mr. Thomson, a Scotchman, who received me with great hospitality, and was anxious for preaching. With him I left my horse the next morning, and went on foot two miles down the river, to the landing. I crossed into the wilderness on this side, and after climbing a precipice of rocks, found a kind of house made of rough logs. Here I found Elder Holmes, missionary to the Indians. He was sitting at a kind of table, writing on the business of his mission. If you could paint to yourself how you should feel in a dreary wilderness, hundreds of miles from any brethren in the ministry to advise with, and your soul filled with concern to disseminate light among the poor heathen, and a number of councils to hold with different nations, and no mortal to assist you but an Indian interpreter, you may guess what a meeting we had ! We soon went on three miles and an half, to the Tuscarora village of Indians, and held a council with that nation, and obtained an answer to a talk sent them from the New-York Missionary Society, on the subject of their receiving the gospel. I suppose you have seen it in the publications of that Society, otherwise I should have sent it with this letter. This council was on Saturday. I tarried with Mr. Holmes, and attended worship with the Indians on the Sabbath. After worship in the evening, he stated to me the circumstances of his business with the Indians, and wished for my assistance. I agreed to spend some time with him ; and accordingly attended three days with the Indians. Mr. Holmes

being otherwise employed, the Indians were very attentive, and the interpreter appeared very pious and faithful. I did not find the difficulty in preaching by an interpreter that I expected. Indeed, to see the poor creatures in such profound ignorance, and yet eagerly attentive to hear instruction, I must say, absorbed all my feelings beyond any other preaching I ever attempted in my life.

While I was here, I had opportunity to make some appointments among the people of Upper Canada. On Thursday, I went on my way up Lake Ontario. Here I found large settlements of white people, and all destitute of preaching. In some settlements, it was hard work to get them willing to hear preaching. I was, in some cases, obliged to adopt measures I had been wholly unaccustomed to. I was forced to go into settlements and put up, and then go from house to house and beg of them to come and hear, and did not give out when one after another told me they did not choose to attend; and even when they said they would, and did not, I still tried them again. For when I could once get them to hear, they were as anxious to hear more as any people I ever saw. Then I made appointments on my return. Thus I went on and preached in every settlement, until I had gone some distance beyond the head of Lake Ontario. I imputed much of this backwardness in hearing to the people's having been so greatly imposed on by vicious characters, who had been among them, in the profession of preachers.

I must here mention a trying circumstance. Word came to me, with a request to go about fifty miles farther, to a place called Long Point Settlement, on Lake Erie, informing that there was a work of divine grace in that place; that there were thirty or forty persons stood ready for baptism, and no administrator whom they could obtain within two hundred miles of them; but I had my appointments back through the Province, and could not go to their relief. This tried my feelings beyond expression. I endeavoured to give the case up to God, and returned according to my appointments.

As I came back through the Province, the people attended meetings, which were full, and very solemn. Some hopeful symptoms of good appeared among them. I gave them encouragement that we should send a missionary among them next year, and they were anxious that we should. I left them with reluctance, crossed the water at the outlet of Erie, and spent two weeks with the Seneca Nation of Indians. These are thought to be the most savage of any of the Six Nations, and have therefore utterly refused to receive missionaries. The grand council of the Six Nations met while I was there. I was admitted with elder Holmes to attend the council, which con-

tinued four days. Our interpreter informed us what they were doing. They had business on different subjects, and among others, to consult whether they would follow the dictates of their prophet, or receive the gospel: for in the Alleghany Nation a prophet had arisen up, who professed to be immediately inspired by the Great Spirit to teach the people. He taught some good morals, just enough to answer the purpose of Satan to blind the poor creatures. He then urges the necessity of all their pagan worship. It has been the practice of this nation once a year to sacrifice two dogs to the Great Spirit. With this sacrifice they offer a kind of incense, made of compounded spicy herbs, dried and pulverized, which are thrown into the fire a little at a time while the dogs are burning. They close the scene by a festival, and spend the night in dancing. The young warriors are generally pleased with the prophet, and love those high dances.

Great exertions were made in the council to depose Red Jacket from his office as sachem, because he was in favour of receiving the gospel, and would not submit to the dictates of the prophet. A majority, however, of the sachems and chiefs of the nations present, with long speeches delivered strings of wampum in confirmation of Red Jacket in his office. This is the famous orator by that name, who has so often attended public business with the government of the United States. The last interview I had with him, I went with my interpreter to his own wigwam, and spent some hours in conversation. He said, with tears on his cheeks, that he thought it would be a happy thing if their nation would receive the gospel; and that when he travelled among white people, he noticed that all good white people received it, and prayed to the Great Spirit in their houses; and that they prayed for the good of the red people, as well as the white people. He further said, that he plainly saw that the doctrine we preached to them tended to peace and good order in society; but the doctrine of their prophet tends only to confusion. I pitied the poor creature, persecuted by his own people, without means of defence. I attended some of their meetings where they were covenanting to follow the instructions of the prophet. Their zeal went to great extremes, and there were such hideous yells interspersed with their devotions, as would have effectually tried my courage, if my interpreter had not been there to inform me what they meant. But notwithstanding all their confusion, it was easy to be perceived, as I attended with them every day at the Seneca Village, that light daily increased in their minds, and some of them seemed sensible that the temper of the gospel is preferable to savage barbarity. But I shall be guilty of too great a degree of prolixity, to detail all

the particulars of my interview with the natives ; but I must say I left them with greater reluctance than I ever left a people when on a journey in my life.

From the Senecas, I went in company with Elder Holmes 30 miles to the Tanlawanly Village of Indians ; but the sachems being absent, could not obtain a council with them as we hoped. The night before we left them was a severe rain, and a part of that day ; being taken up in our concerns with the Indians, we were inattentive to the time of the day when we left the Village, so that night overtook us while we were in the woods. The timber high, and the night dark, we soon found ourselves out of the path, and could not regain it ; accordingly we were obliged to tarry that night in the wilderness. We were on low land, so that the water prevented us from lying down, to get any sleep that night. We however spent the time in religious devotion and conversation ; the hours rolled away insensibly, and we passed the night in a manner quite agreeable ; were glad, however, to see the dawn of day. When the kind heavens had given us light, we found our path, and went on our way. This day, there was a storm of snow. Two days after, I parted with Mr. Holmes, which I was obliged to do before we could obtain a council with the different nations as we intended. My obligations and engagements on my way home, and the idea of leaving my brother Holmes to go through this business, without any human assistance but his Indian interpreter, wrought up every feeling of my heart to the highest pitch. Concluding, however, that anxiety could do no good, I endeavoured to resign the matter to Him, who can give to all his servants strength equal to their day. I then pursued my way home, preaching through the country as I came. The kind Lord returned me in safety to my family and people, and I found all things well. I attempted in my poor way, to preach about as many times as there were days in the three months of my absence ; and if I suitably acknowledge divine goodness, I can say, that I think I never enjoyed so great a degree of the divine presence in preaching, in any other three months of my life. O that the goodness of the Lord may lead my poor, sinful soul to unfeigned repentance and humility !

Agreeably to the encouragement I gave the people in Upper Canada, our Association sent two missionaries this year, viz. brother Carell and brother Warren. They have returned and had a very prosperous journey. Before they went, I sent on a letter to Upper Canada, to give information of their coming. When they came there, the people were ready to receive them ; their doors were open, and they had access to all their villages and settlements. The attention of the people seemed roused up,

and encouraging symptoms attended their labours. They went to Long Point Settlement, and found it as I had been informed: they baptized thirty in that place, and assisted in gathering a church. Here they found a young brother, whom they baptized, and advised the church to improve and encourage him in preaching.

They then went about 60 miles farther, to a settlement on the River Retrench. Here they found a people overjoyed to see them. Some appearance of the work of God was here, and they baptized some. On their return through the Province, the people were ready to hear preaching either by night or by day. They sent forward a petition to the Shaftsbury Association for a permanent missionary or a preacher of abilities to be steadily with them, till they can get into some regulation, so as to support him themselves. To this petition there are hundreds of names; and some of the first characters in those parts took great pains to set their names to the petition. Should such a thing be done, there is every reason to believe great good would attend it; but I see no way at present that it will be in our power to answer their request. Our collections for this business are small. I did not receive when I went, near enough for the expenses of the journey. We were able to do better by our brethren who went this year. How it will be in future I cannot say. But this is not all: As circumstances are in that country at present, we must send a man of good abilities, experience, and piety, or we had better send none; and I do not know of one to be obtained if we were able to send him. The way we have done to obtain those we have sent, is, by supplying their pulpits while they are gone.

There is great need of relief being sent to the north part of Vermont, to the western country as far as Genessee, likewise on the Susquehannah, and the Chenango, and to go further, on the back settlements of Pennsylvania next to Lake Erie, and still further up the Lake to New Connecticut, which is now in the State of Ohio. The people are perishing for lack of vision. O that our brethren in general were more spirited to send them relief!

I must also mention, that on my return last year, I found a glorious work of God going on in Bennington; and in the season past, the work has been glorious in Pilsford, Benson, Dorset, Beauport, and is now wonderful in Sandgate, some beginnings in Arlington, and in a number of other places the Lord is doing wonders in the salvation of sinners. O may this work go on till all nations shall bow the knee to Prince Immanuel. Even so, come, Lord Jesus, come quickly. Amen.

[The interesting nature of the following narrative will apologize for its insertion at this late period.]

A brief Narrative of the late Work of God in Middletown, Vermont.

IN order suitably to introduce this history, it will be proper to take notice of the situation of things, for some time previous to the commencement of this work. During several years, there had been a remarkable spread of error and infidelity. Unusual stupidity and contempt of religion prevailed among sinners, and most of the professors of religion had become uncommonly dull and inactive in the service of God. Vanity, profaneness, and vices of almost every name, like a swelling deluge, threatened to sweep all before it. Even the stated preaching of the gospel seemed to have no other effect, (in general) than only to ripen sinners for an awfully aggravated doom at last. In addition to all this, for a considerable time, the church had waded through such scenes of sorrowful trials, that we were ready to cry out, *The floods have gone over our heads, and the waters are come in even to the soul.* Thus every thing appeared dark and discouraging.

IN the spring and summer of 1800, there appeared an unusual spirit of prayer, among sundry Christian people in this place, that God in mercy would once more pour out his Spirit among us, and build again Zion. On my part, I think that at that time and onward, I could truly say of the precious souls of my parish, *My little children, of whom I travail in birth, till Christ be formed in you.* Some of my brethren, with myself, thought we obtained some encouragement from the Father of mercies, that he would shortly appear, and work salvation among us. From June and onward, I felt an increasing engagedness in *proclaiming the acceptable year of the Lord, and the day of vengeance of our God.* In the spring alluded to, an aged woman in the west part of the town was taken sick, whose remarkable exercises of mind, conversation, and death (which was in August following) deeply and lastingly impressed some of her grand-children, and their discourse had effect on other youths. By this time some Christians began to arouse, and be engaged; and about the last of October following, some conferences were attended. In November, the conferences were very frequent, and began to be greatly crowded. In December, the work continued to spread. Some opposed, blasphemed, and ridiculed the work. On Thanksgiving evening, (Dec. 5th.) a great uproar was made in town, and many were baptized in a way of solemn mockery: but the saints prayed, and the Lord wrought in such a manner, that in

a short time the work spread into almost every part of the town, and seemed to bear down all opposition before it. At this time the children of God seemed to be all activity in religion. During the rest of the month, and for some time after, there were but very few who would own that they felt opposed to the work. Almost every person we saw in the streets appeared serious. Gaming-tables and ball-chambers were greatly deserted: While on the other hand, conferences, lectures, and Lord's-day meetings were thronged. Although in December and January, there were fifteen or sixteen conferences in the vicinity in a week, yet our largest houses would scarcely hold them. On Sabbaths, our meeting house was exceedingly crowded. These meetings were awfully solemn. Serious and devout attention was paid to every discourse. In our conferences, all ages and sexes, down to little children, used the greatest freedom in expressing their views and feelings. Indeed, the work was remarkable among children. Some were rejoicing, giving glory to God, singing hymns, and warning sinners to flee to Christ; while others manifested that they were greatly alarmed with a view of their lost and undone situation by nature, and their exposedness to impending wrath. Here we saw a lively image of heaven and hell, in the same room. Among others, a number of Universalists and Deists were brought to renounce their infidelity, and bow to the glorious Immanuel. Although the work was so powerful, yet it was remarkable for its regularity. There was no confusion in the meetings, and scarcely the least degree of disorder in the whole work. The greatest part of those who spoke in conferences, talked as candidly as though they were under oath; and so low, that the people must have been perfectly still to have heard them. Thus sinners were converted, backsliders returned, and saints rejoiced.

As to the manner of carrying on this work, I would observe, that it has been greatly promoted by free conference in all our meetings not appointed for preaching, where each made known the state of their minds; and at all proper intervals we sang hymns. About the last of November, 1800, they began to come forward for baptism, and church-membership; and baptism was administered frequently all the winter and spring. The severity of winter was no impediment to this ordinance. Blooming youths of both sexes seemed not in the least daunted in following their Divine Redeemer into his watery tomb, in the presence of surrounding multitudes. Since last November, I have baptized 86. Eighteen more (including a small church in a neighbouring town) have joined by letter. Eleven years since (when I first came to this place) the church consisted of but about 30 members. Last fall, when the work began, it con-

tained 52; and now, through marvellous grace, the number is 156, of whom 41 are young, unmarried persons. About 28 are under the age of twenty, and three are under ten. Of a number of the members of the church, who were Universalists, Deists, &c. it may now be said, *And such were some of you, but ye are washed, &c.*

When such numbers of the youth came forward to the church, my anxiety and fear lest they should *turn again to folly*, almost bereft me of the comfort I might otherwise have enjoyed; but through boundless grace, they have hitherto persevered better than my fears, and I think none have done better than the little children. After all, when I behold so many inexperienced youth under my charge, feel myself so inadequate to the great work, and they surrounded with so many snares, my heart often almost sinks within me! O my God, keep them from the evil that is in the world! But this, and this alone is my consolation, that God, having begun a good work, will carry it on, to the day of Jesus Christ; all particular apostasies notwithstanding. I rest assured, that the cause is God's, and that He who has been the hiding-place of his church in all ages, will not now desert his cause.

I hope it will not be considered impertinent, if I say a few words concerning myself. I have always been infirm from my childhood; but I never enjoyed better health than I did through the whole of this work, and ever since, some short intervals excepted.

In preaching the gospel, I never enjoyed such freedom before. The character of God; the nature and requirements of the divine law; the character of the sinner; his lost and utterly undone situation by nature; the way of salvation by Christ; the necessity of an immediate flight to him; death, judgment, and a long eternity of happiness or misery, were subjects which appeared copious, solemn, and important to the last degree.

Your unworthy brother in the Lord,

SILVANUS HAYNES,

P. S. There is a strict Congregational church in this town, but they have no minister, and ever since I came to this place we have all attended worship together. About 35 have joined that church. The work of God has spread into Poultney, an adjacent town westward of this.

Middletown, August 31, 1801.

Appendix to the above.

DURING the work narrated above, I attended a crowded conference, at which a little girl, about nine years old, desired liberty to speak, which was granted her. She then rose, and

stood upon a seat, and in a solemn and candid manner, and with decent language, declared the exercises of her mind. She manifested her having discovered herself to be one of the greatest of sinners, and lamented her having lived in rebellion against God *so long*. She expressed that she had felt herself condemned by the law of God, that that law of God which condemned her was a good law; and that her condemnation was just. She then proceeded to give a rational account of her entire reliance on Christ for salvation; and that *now* God's nature and perfections appeared glorious to her soul; and that she loved him above all other beings in existence. She also proceeded to tell us what great delight she experienced in praising God, singing his praises, attending his worship, conferring with saints, &c.; and then closed by observing, that she took more comfort in one hour in devotional exercises, than ever she had before in all her life, while pursuing the ways of sin. Knowing that she had laboured under peculiar disadvantages with regard to obtaining spiritual instruction, I was surpris'd at her conversation, and was determin'd to know whether she understood what she expressed. I then turned to her, and asked her as follows: H——, said I, you tell us about being so great a sinner; what have you done that is so bad? After a short pause, she replied, I do not know as my outward conduct has been worse than many others, but *my heart is so wicked!* Then I observed again: You tell about God's law being so good and just, but do you know the nature of that law? that law is so severe that it will curse and condemn a person forever for only committing *one sin*, unless he repents of it, and applies to Christ for pardon. Now, said I, (in a serious tone) would it not be better to have that law altered a little, and not have it so severe? She answered, No, Sir, not at all, it is none too strict. I observed again: But you tell us that you love God; and this God can thunder when he pleases, and dash worlds to atoms in a moment, and are you not afraid of him? I used, said she, to be afraid of him, but now I love him. I inquired again: But do you know the nature of this God? He is so holy that he does not allow people to commit one sin, and if they sin but once, he will send them to hell if they do not repent and apply to Christ. Now, said I, would it not be really better if God were altered a little, so as not to be quite so strict with us? No, Sir, said she, he is just right, he is none too strict. Then I observed: But there must be some alteration somewhere, or else such sinners as we are can never enjoy the favour of God. She replied, I need all the altering. Then I asked her what she loved God for. She answered, Because he is so holy and so just. I queried again: But you tell about going to heaven,

and what do you wish to go there for? She answered, to praise God. But, said I, what do you want to praise him for? She said, Because he is so holy, and so just. Well, said I, and what if you should go to heaven, and God should tell you that you might forever enjoy those pearly walls, and golden streets; and have the company of saints and angels, and join and sing with them to all eternity; but I must go away to another heaven a great many million miles off: Now, said I, would not heaven be just as good without God, as with him? She paused a moment, and then replied, *It would be no heaven at all!* Not long after this, she joined this church, and has continued in good standing ever since.

From your affectionate brother in the gospel,
SILVANUS HAYNES.

Middletown, October 10, 1803.

Letter from the Rev. James Murphy to the Massachusetts Baptist Missionary Society.

Dear Brethren,

IN compliance with your request, I set out on my mission Nov. 9th,* in a boat, in order to go to Penemaquon; but by reason of a high wind ahead did not reach there till Thursday. I suffered some by the cold. I visited several families, talked, and sung a number of hymns to them. One of them appeared to be much engaged for the salvation of their souls. In the evening read and expounded scripture to a number. I read also Mr. Cornell's letter. The season was, I believe, profitable and refreshing. Friday, the 11th, felt my heart engaged in prayer for poor perishing sinners. At one house I found two young women much distressed for their souls. While singing a hymn, one of them hastily left the room to prevent crying out aloud for mercy. In the evening preached to a full room, found freedom and great attention amongst the people. There are a few brethren here, who belong to the church at Moose Island. They expressed great desires for the salvation of their fellow-men.

The 12th I visited and conversed with seven families. O that God would give me some of them as seals of my ministry. Spent the evening in expounding scripture, singing and prayer. Lord's Day, the 13th, was much distressed with a cold upon my lungs; but found my mind much engaged. It was a stormy day, yet hearers came like thirsty flocks to a fountain. I preached, and continued my discourse and exhortation for an hour and

three quarters. The people were much melted. Two of the brethren said they never had been more solemnly impressed. The shortness of the day, and the distance the people had to go, prevented my preaching any more till the evening; when I preached three miles further up the Bay. I was very sensibly assisted in preaching upon a change of heart. The word was with power, and I believe good was done. The woman of the house, formerly of Hingrom, who had been a great opposer to the power, and the experimental part of religion, said she once thought herself as good as any body; but with all her religion, she had been afraid to die, and had thought no one had so much religion as to be willing to die; "But, blessed be God," said she, "yesterday, the first, and to-day, I can say, I do feel such love for the blessed Jesus that I am willing to go and be with him!" The 14th, having furnished myself with a horse, I rode to Dennyville, and preached in the evening to a full assembly. The 15th left my horse to be shod and went on foot to Little Falls and preached. Some of the people came seven miles by water. Every thing looks promising of a powerful reformation. The 16th rode in company with the post to Machias, which place we reached a little after dark. The 17th, in the evening, preached to a large collection of people. Here I preached seven times with great freedom. The minister of the town, Mr. Steel, with his deacons, heard me preach twice on the Lord's-day. I found in this place a number of people, who a few years ago, were the most opposed to the power of religion of any people in the town, now lovers of Jesus! They hold meetings among themselves, but stand much in need of one to take them by the hand and lead them into Bible doctrine. We had powerful meetings while I was with them. I attended one conference with them, and heard the experience of some. It was stormy weather the most of the time I was in this town. From here, I rode, the 24th, to Chandler'sville; in the evening preached to a full assembly. The people were attentive, solemn and tender; but nothing special. There is no church or settled minister in this place of any denomination. They talk of having a Methodist among them next season. I was kindly treated, and thanks were sent to the Society. The 25th, I rode to Columbia, where I preached four times. The brethren sent thanks to the Society. The 28th, rode to Steuben, and preached in Cherryfield the same evening. The gathering of the people was large on short notice. The hearers appeared to be alarmed by the truth. I preached also in Harrington. I expected to have preached three times on Thanksgiving day, but a violent storm disappointed us.

December 2d. Had a conference meeting to see to the state of the church. There has been a sad declension in this place,

and even now the people are very much addicted to frolicking; &c. The 3d, I rode to the head of the Bay, where I met with Mr. Sewall, who was also out on a mission, going east, and a man by the name of James, recommended by Mr. Walton's society of Portsmouth. We all agreed to hear each other. Mr. Sewall preached in the forenoon an excellent discourse. I preached in the afternoon, and Mr. James in the evening. Here I took a cold that well nigh unfitted me for preaching; and indeed, had I not been on a mission, I should have omitted it many times when I attempted. The 5th, rode to Goldsborough, and preached in the evening. This was a melting time. The 6th, rode to Flanders, and preached in the evening. This was a good season. I found a few brethren in this place. The 7th, rode to Union River; but by reason of a delay in crossing the ferry, and bad travelling, got there too late to get the people together. The 8th, the riding very bad, windfalls in the road, &c. delayed me till sunset ere I got to the narrows of Mount Desert. The 9th, crossed and preached in Elden six sermons. Here I was kindly received by the brethren and the people in general. I baptized between 30 and 40 people here some years ago, and organized a church. They were thankful for the visit. They have no settled minister in this town. There is a Methodist preacher, but the church do not care to hear him. The 13th, I rode over, accompanied by deacon Thomas, between the hills, and preached two sermons. The professors in this place belong to the Presbyterian church, in the township of Mount Desert. They treated me very kindly; but they are astonishingly attached to infant sprinkling. A certain doctor said to brother Thomas, "that good and faithful ministers ought to stay at home, as they would be most likely to do good that way." In conversation, one said to me, "You must not make mention of baptism, for if you should, it may make a division, and I should rather you had not come." I told him I had not come to make parties; I was willing they should think as they did, until the Lord should convince them. But at the same time, I thought it was a pity that any should mistake human traditions for Christ's institutions. The 14th, I went to a place called Beech-hill. Here I preached with uncommon freedom. The dear people were melted under the word; and although I never saw them before, they seemed to be near my heart. They were much refreshed under the word, and expressed great thankfulness for the opportunity. These people (some of them) are members of the aforementioned Presbyterian church. I find that prejudice prevents some from getting a blessing under a minister, while the *candid* find food for their souls under the same sermon. O party spirit! thou art a foe to Christ. The

dear people pressed me hard to stay longer ; but I did not judge it expedient. There is in this town, one Presbyterian church of about 80 members : they have a Mr. Eaton, a godly man, for their minister.

The 15th, preached again in Eden. The people spared no pains to attend on the word, some of them coming through water and splash above their ankles, a considerable distance. The 16th, preached again to a crowded assembly : the people were solemn and tender. The 17th, attended conference with the Baptist church. This church consists of about 50 members. We had a truly comfortable season. One of the brethren, who had been cut off, was restored to the fellowship of the church. Lord's-day, the 18th, I preached three sermons. This was a day to be held in eternal remembrance ! The dear children of God felt themselves encircled in the arms of everlasting love. The Holy Ghost moved on the minds of the people ! The season was joyful ; the parting mournful. I believe we felt a little as St. Paul and his brethren did, when they fell upon his neck and wept. Even now, while I write, the remembrance of the tender scene affects my heart. O that my God may keep that dear little flock from the errors of the times ! The 19th, preached at the Narrows, in the town of ——. This was an awakening time. The most of my hearers at this place have been much opposed to hearing experimental preaching ; but they were all melted under the word, and convinced they must be born again, or be wretched to all eternity. One man, who has been a noted opposer, invited me to preach in the evening at his house, at Oak Point. I did, and the season was solemn. These people are hungry for the word. Rode to Union River, where I had appointed to preach four times, but by reason of some mistake in appointment I had opportunity to preach twice only. This place is horribly darkened by Methodistical doctrine, and human traditions. They say, they want to go to heaven ; but they are determined to go their own way, or not at all. The 22d, rode to Patten's Bay. Had appointed to preach there in the afternoon and evening, but was disappointed ; could only preach in the evening ; and a glorious season it was. Although the evening and the house were uncommonly cold, and I had preached, at least, an hour and a half, they were unwilling to retire : they wished me to preach again ; but I was too much spent to engage.

The 23d, crossed the water to Newbury Neck, and preached to a full assembly. We had a comfortable season. Here I found six brethren, who were baptized by elder Tripp. The most of the people here are of the Methodist persuasion. I saw and talked with a young woman, who had just come from Penobscot, who professed to have been converted under the Methodists. She said she could have been converted sooner

if she had been a mind to ; and that she could have withstood the Lord longer, if she had been a mind to. I hope she was better converted in heart, than in head, or the work of God remains to be done in her yet. The 24th, re-crossed the bay in a cold snow storm. I did not think it would be profitable to go any further westward, as there were many preachers up Penobscot River, and no vacancy until I should get there ; I resolved therefore to return. I preached in the evening up Union River, to a set of stupid people. Lord's-day, 25th, some people came the distance of seven miles to meeting. The congregation was large, and the season a precious one. The children of God said they had got food for their souls. I would have preached the third time, but there was no place convenient for the people and myself. They send their thanks to the Society. There are a great many people in this place, and yet there is no church, meeting-house, nor minister. They employed a young scholar to read for them last summer, at the rate of five dollars per day. The 26th, I preached two sermons in Kilkenny. Two or three families were thankful for the opportunity ; the rest, it was thought, would have preferred a violin player to a gospel preacher. The 27th, I rode to Schilling's Neck, and preached two sermons, from both of which, it is hoped, good was done. They send their thanks to the Society, and hope the next missionary will visit them. The 28th, I preached in Sullivan, to a large, attentive, and solemn assembly. At parting with many, they were much affected. The 29th, crossed the ferry, and spent some time with elder Cummings, at his house. The interview was precious. He attended, and heard me preach two sermons, which he declared were refreshing to him, and I believe to several more. The 30th, I preached twice, the last of which seemed to bespeak a work of the Lord. The people in this place gave their attendance and attention, as if they felt the necessity of something being done for them.

Lord's-day, January 1st, I preached twice in Col. Holt's house in Goldsborough. This was an awakening season ; many were stirred up. In the evening I preached again. There is neither church, meeting-house, nor minister of any denomination in this place, nor any society that keep up the form of religion on the Lord's-day. I advised some, who were tender in their minds, to meet together on the Lord's-day. The 2d, I had appointed to preach twice, but a violent snow storm prevented me ; the snow being so deep, that it rendered the passing and travelling very difficult. The 3d, was also a stormy day. I rode to Steuben, where I had appointed to preach, but was again disappointed, the people supposing it not possible for me to get along. The 4th, in the evening I preach-

ed; had a good meeting for that place. The 5th, rode six miles in order to have a meeting, but by reason of the depth of snow and scattered situation of the people, was disappointed. In the evening preached in Cherryfield to a full, attentive, and solemn assembly. They send their thanks to the Society.

January 6th, took leave of my friends at Steuben, and rode on to Columbia. I experienced much difficulty by reason of the snow drifts, but arrived at the place according to appointment. They concluded I could not cross the plains, and did not meet more than four or five in number. I prayed with them, and retired. The 7th, rode to Addison, and attended conference with the brethren. Here I again met with Mr. Sewall, and heard him preach two sermons. Lord's-day, 8th, preached twice. From the last discourse there was a hopeful prospect of good being done. In this town is a convenient meeting-house, chiefly owned by the Baptists. In Columbia they have no meeting-house, but hold their meetings in a school-house. They have no settled minister in either of the towns. The 9th, I rode to Machias West Falls, and preached in the evening to a few people. I suffered much by riding all day in the snow storm and cold; but the Lord was kind to comfort me. The 10th, I rode to East River, where I had appointed to preach twice; but by reason of the badness of the travelling, the people did not think I should be able to attend; therefore did not meet until they heard I had arrived. Although the notice was very short, and the going bad, they entirely filled a very large room. Here were, indeed, open ears and open hearts! Truly it was easy preaching in this place. The 11th, I preached twice; one was a truly melting season. I believe God made his word powerful on the hearts of a number in this place. This little society lamented the present scarcity of money, as they really wished to show their gratitude for the visit. They, however, made a contribution of five dollars, for the Society. They urged me to stay longer; and indeed, had I complied with my inclination, I should; for I loved to preach in that place. They have a hope of being one day organized into a Baptist church.

[*To be concluded in the next number.*]

Letter from the Rev. Thomas Rand, of West Springfield, to his Friend in Boston; dated April 30, 1804.

Dear Sir,

I HAVE neglected answering your letter until now, that I might have something worth communicating. I rejoice in the rich displays of mercy God is making with you. While

Boston and its vicinity enjoy showers of mercy, God has not forgotten to cause some drops to descend on this neighbourhood. Last Summer the work of God began in Amherst, in this manner. Several old Christians had conversed for a number of months upon setting up conference meetings; but saw so little prospect of success, that they were almost ready to despair; when one observed, that if three would meet with him, he would engage to be one of four who would meet weekly for conference. They agreed; and when the time came, instead of four, there were about twelve; the next week twenty-four, and so for several weeks in geometrical progression. By this time a great number were under pungent conviction, and some rejoicing in the love of God. Young people met in societies for Christian conversation, each sex by themselves. The work is remarkable among youth and children. A child of seven years, being sent by his mother to gather some sticks for oven-wood, was reprimanded by her for staying so long. 'Mamma,' said he in tears, 'I had to drop my wood to pray.' Being a pious woman, she was much affected, questioned him, and perceived that "the Lord had called the child." He now constantly prays in the family, when his father is absent. I cannot say how many are hopefully brought in. The work has in some measure abated.

The most remarkable work in these parts is in Old Hadley. It began there last summer in a school. They had a pious master, a young man, who has since studied divinity with Dr. Emmons. He endeavoured to instruct his pupils not only in the elements of literature, but also in the necessity of vital religion; and found his labour successful. Soon after this, a person, who had been almost in despair for a number of months, was relieved, and filled with abundant joy in believing. The work spread, and conferences were attended twice and thrice a week. Some souls were emancipated from Satan's chains. Though within twelve miles, I did not hear of it till January last. I soon visited them, and found it so agreeable, that I visited them three times in the month of February. Eighty or one hundred people would collect by an hour's notice. They had stated conferences three times a week, besides family visits of twenty or thirty persons every other evening in the week. On account of the badness of the travelling, I did not visit them again until last week, when I found the work had greatly increased. Many with whom I had conversed in my former visits were rejoicing in the love of God, and many more under conviction. I tarried but one day, in which time I visited seven families, which were almost universally, old and young, either under solemn awakening, or rejoicing in God's

mercy; and if I had had time, I might have visited twenty or thirty families in a similar situation.

Toward the latter part of winter, the conferences were so thronged, that a dwelling-house would not conveniently hold them, which made it necessary for them to have two conferences on the same evening; one above, the other below the meeting-house. I mentioned the work having begun among the children. Little boys, from eight to sixteen years of age, have met by themselves, thirty or forty of them, and carried on meetings as regularly as men. Several of them have obtained a hope. One evening after conference, three or four of them retired to a school-house, and spent the whole night in prayer. The father of one, when he went home in the morning, gently reprov'd him for neglecting his sleep, for fear it would hurt his health: 'Father,' said he, 'I have been asleep all the days of my life, and it is certainly time now to be awake. I cannot exactly tell how many have obtained a hope; but I think upwards of fifty, and as many are under deep conviction.

When I consider their situation, it leads me to adore the sovereignty of God. There has been no special revival in that place for more than forty years, until this took place. God will have his chosen vessels, and has converted many, who have been church members for years. Considering their late situation, it is remarkable to find the young converts so well established in doctrine.

I come now to the people of my charge, and wish I could tell as good news respecting them. However, we are not left entirely destitute of God's special grace. There has been a solemn attention to the word ever since I have been here, and now and then one coming forward, declaring God's goodness to his soul. When this church first covenanted last October, the day before I was ordained, we had only eleven members; our number now is twenty-five. Ten have been added by baptism, one by letter, and three who were scattered like sheep upon the mountains. I baptized three yesterday, and expect to baptize more soon. I feel more encouraged that we shall see a glorious work in this place. To-day I have visited a family, the young people in which, in months past, have been the ringleaders in vanity, balls, &c. The Lord was pleased to lay his afflicting hand upon them in removing one of their number. The whole family at present appears to be under pungent conviction. They are convinced of their sinfulness, and of the insufficiency of their previous conduct to make them happy here, or prepare them for eternity. There are several more awakened. Dear brother, do pray for us, that precious

souls may be emancipated from Satan's chains, and the church increased to thousands of such as shall be saved.

N. B. The history of facts in the foregoing accounts is carefully preserved, but in many instances the narratives are abridged, and of course, the language altered.

[The following Extract from the London Evangelical Magazine, for February, 1804, was communicated in a Letter from a Friend to Missions, in New-York.]

“DECEMBER 1, 1803. Four missionaries were set apart for the important service, in the Baptist meeting-house, Broadmead, Bristol. Two of them had been members of the church under the care of the Rev. Isaiah Birt, at Plymouth Dock (who was prevented being present, by an afflictive providence); one had been a member of Mr. Humphrey's church, at Stokegomer; and the youngest belonged to Mr. Saffery's church at Salisbury. Their wives also stood in the same religious connexion; and appear to have their hearts much set upon the same work with their husbands. Their names are Richard and Rhoda Mardon, John and Hannah Bifs, William and Eleanor Moore, Joshua and Elizabeth Rowe.

“At the designation, Mr. Humphrey began in prayer, Mr. Saffery read Isaiah xi. and prayed; Mr. Sutcliff (under whose tuition they had been placed about 12 months) stated the design of the meeting; and requested the missionaries to give a short account of their religious principles, and the motives which excited them to enter on this important work; which they all did in a very modest and satisfactory manner. Mr. Sutcliff then came down into the table-pew, the front of which had been removed, that there might be a convenient space for the young men to kneel together, and for the ministers to stand on each side of them, who joined Mr. Sutcliff in laying their hands on the heads of the missionaries, while he implored the divine blessing on their undertaking and future labours. Mr. Fuller delivered them an affectionate address, from Gen. xxviii. 3, 4; and Dr. Ryland concluded in prayer.

“They were all newly married, excepting Mr. Bifs, who has one child, about 18 months old. They were expected to sail the beginning of next week; but being detained by contrary winds, they had time to endear themselves much to many in Bristol, by their amiable and godly deportment. They set sail, however, on January 3, 1804; when many of their friends accompanied them to the ship, which lay at Kingroad, over against Pill, and had an affecting parting, not expecting to see

their faces any more on earth; but praying that they might meet them, with many converted Hindoos, the fruit of their labours, in the kingdom of God."

—
New-York, May 21, 1804.

THESE missionaries being unable to procure a direct passage to Serampore, the place of their destination, took passage in a ship bound to this place. Their passage was uncommonly long and tedious, having been 109 days upon the water. In this unpleasant situation, they were exposed to many trials and dangers; but by the overruling providence of God, they arrived safely here on the 20th of April.

Since my visit in this city, I have had the pleasure of seeing these amiable young men, and their equally amiable companions. During their residence here, their conduct has been such, as to endear them to many of our Christian friends. They have all preached to general acceptance. They expect to sail for Calcutta in the course of this week; and I doubt not but the prayers of many will follow them to the place of their destination. I can truly say, my heart has been affected while seeing and conversing with them. Their disinterested love to the cause of our dear Redeemer, and the souls of the poor heathens, prompting them to engage in this dangerous and very self-denying service, has put my coldness quite to the blush. I can do no more, and I certainly can do no less, than to commend them to the protection and blessing of Almighty God. May the great Head of the Church honour them as the happy instruments of converting hundreds and thousands of the poor benighted pagans to the faith of the gospel; who at last shall join to swell the praises of our adorable Saviour.

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On the Death of Mr. Ebenezer Snell, who died February 13, 1804. He was in the Senior Class of Rhode-Island College.

COME, all ye souls, who ever knew the smart
Of sore bereavements: You can bear a part
With us, in all our grief, while we lament
That from our arms a lovely youth is rent.
His soul was form'd for heav'n, nor could he stay
Confin'd a pris'ner in the house of clay.
Oft have we heard his warm devotion rise
In humble prayer, which seem'd to pierce the skies.
Then have our souls in bright perspective view'd
His talents, piety, engag'd for God.

Truth from his lips in melting strains would flow,
 To cheer the saints with drops of heav'n below ;
 While sinners, trembling at the word of truth,
 Would bow to Jesus in the days of youth.
 That in a wide extended field he'd move,
 And late in life complete his work of love.
 But all our hopes at once are wholly fled,
 For lovely Snell is number'd with the dead.
 His place is empty in the college, where
 A little band did weekly meet for prayer !
 But he has join'd the praising throng above,
 Where all is pleasure, harmony, and love.

*Hymn of Praise.*

BLESSED be the God of LOVE
 For the gift of Christ his Son ;
 Him he gave, and with him too,
 Ev'ry blessing as our own.
 Blessed be the God of LIGHT
 For his Spirit's cheering ray,
 When we were immers'd in guilt,
 Hopeless of a brighter day.
 Blessed be the God of POWER,
 Who by grace our souls renew'd ;
 All our sins he wash'd away ;
 All our raging foes subdu'd.
 Blessed be the God of PEACE,
 For the promises he gave ;
 Here we see, and taste, and feel
 His almighty power to save.
 Blessed of our God are ye,
 Who have felt redeeming love ;
 Sweetly swell the theme below,
 Rise, and sing with saints above.



[It is proposed to publish the Third Number in September.]





